

# THE ARROW

Publication of the United States Indian School, Carlisle, Pa.

Vol III.

FRIDAY, APRIL 5, 1907.

No. 32

## THE 19TH COMMENCEMENT

**The Class of 1907—Twenty-three in Number Receive Diplomas Bearing Witness to an Education as Furnished to the Progressive Young Indian of To-day by the United States Indian Industrial School**

**A Full Report of the Exercises of the Intire Week—List of those Receiving Industrial Certificates—Essays and Orations by the Graduates**

The Eighteenth Annual Commencement Exercises have been the order of the past week and the entire time beginning last Monday, has been given over to various functions connected therewith. The large number of invitations requested made it imperative to return to the time-honored custom of holding the affair in the large Gymnasium, and not as originally intended in the Auditorium.

The beautiful weather, the popularity of the school, and the more than usual interest in the graduating class, brought out large crowds at each of the various numbers on the week's program. Outside of the Commencement Day exercises the opera by the pupils was the most popular affair.

### MONDAY

On Monday evening the opening exercises were held in the Gymnasium, and consisted of military drill, military calisthenics, small boy's wand drill, girls' dumb-bell drill, boys' and girls' Indian club drill and a basket ball game.

The military drill and the entire program was conducted by Capt. Alfred Venne, himself a graduate of Carlisle, and the squad consisted of 20 picked men, with Archie Libby, 1st. Lieut., and 2nd. Lieut. Ambrose Miguel. The most intricate of the various movements of the manual were carried out by the squad with a clock-like regularity, precision of movement, and a military exactness that showed long and persistent training, coupled with a willingness to acquire the difficult and graceful movements of a genuine soldier. The squad was made up of the following young men, and the general comment was that the drill would make many of the old "Regulars" sit up and take notice:

Wm. White, 1st. Sergt; Harry Wheeler, Guidon; Arthur Doxtator, David Oldman, Leslie Nephew, Joseph Twohearts, Oscar Nateroak, Elmer Wheeler, Jefferson Miguel Wm. Bravethunder, Frank Doxtator, Morgan CrowsGhost, Harry Archambault, Daniel Hashorns, Clarence Woodbury, Michael Balenti, Arthur Sutton, Theodore Owl, Geo. Thomas, Daniel Yellow Earrings.

### TUESDAY

The annual cross country run was held Tuesday afternoon at 4 o'clock over the regular course, which is a little less than three miles. There were seventy-five entries and they kept together this year better than ever before, because, all the contestants had trained more or less for the contest and consequently the competition was closer and hardly anyone dropped out of the race, and there were not so many stragglers as in former years.

James Schrimpsner won the race and John Corn was second. The others followed the winners very closely and kept the scorers busy keeping track of the order in which the various candidates finished. Owing to the rule that winners of this race in previous years were barred out, Walter

## The Graduating Class--1907



*Just back  
A. Libby*

Jonas Jackson William S. Jackson Dora W. LaBelle Nicodemus Billy Frances A. Ghangraw Albert H. Simpson Archibald Libby Arthur H. Doxtator Cherokee, N. Carolina Alaskan, Alaska Sisseton Sioux, S. Dak. Seneca, N. Y. Walla Walla, Ore. Arickarsee, N. Dak. Chippewa, Minn. Seneca, N. Y. Arthur Mandan Zoa Hardin Carl E. Silk Isaac R. Gould Eli M. Peazzoni Sarah Isham Edward J. Sorrell Mandan, N. Dak. Pottawatomie, Okla. Gros Ventre, N. Dak. Alaskan, Alaska Digger, Calif. Chippewa, Wis. Shoshone, Idaho Freeman Johnson Josefa Maria Manjares Titus W. Whitecrow Elizabeth S. Walker Joseph Libby Susie Whitetree Arthur E. Sutton Hattie M. Powlas Seneca, New York Pitt River, Calif. Sioux, S. Dak. Alaskan, Alaska Chippewa, Minn. Seneca, Okla. Seneca, New York Oneida, Wis.

Hunt and Simeon Blackstar did not enter into the competition, but Hunt started out one minute after the others to try and catch the bunch and he finished sixth and undoubtedly made the distance faster than the record which is 14 min. 20 sec. Schrimsher's time was 14 min. 31 sec. which was not quite equal to the record for the course.

The Moqui boys who recently came to Carlisle entered the race but the distance was too short for them, and then too it is probable that they have hardly become acclimated yet. In a longer race they would show up to much better advantage.

The road was dry and dusty and fairly good except the cross road by the farm which was very rough and rutty. The following is a list of the first thirteen to finish with the prize each received:-

- 1 James Schrimpsner.....Gold Watch
- 2 John Corn, Combination watch & timer
- 3 Ossie Crow.....Fine Sweater
- 4 Edgar Moore.....Football
- 5 Paul Bero.....Nickel Watch
- 6 Samuel Brown.....Heavy Jersey
- 7 Edward Fox.....Running Shoes
- 8 John Simpson.....Light Jersey
- 9 Frank Dutton.....Light Jersey
- 10 Jose Maria.....Light Jersey
- 11 James Luther.....Base Ball
- 12 Fred Pappan.....Base Ball
- 13 Juanito Poncho.....Base Ball

Officials: Wallace Denny, starter and timer. Mr. Colegrove scorer.

Following the big race a race over the same course open to boys under 16 years of age started with about 50 entries.

This race was won by James Halftown in 16 min. and 15 seconds which will stand as the record for the course for boys under 16.

Following is a list of those who finished in the order in which they came in. There were six prizes for this race,

- 1 James Halftown.....Football
- 2 C. Cabey.....Jersey
- 3 Louis Tarbell.....Baseball
- 4 Edward Wolfe.....Baseball
- 5 J. Denny.....Baseball
- 6 Peter Gaddy.....½ Bush. of Apples

The rest came in as follows; C. Powlas, H. Tarbell, Jas. Casey, S. Johnson, Joe Anniekawan, Tom Tarbell, Clarence White, W. Peters, P. Cook, E. Venne, T. Bero, M. Redeye, Cody Printup, Henry Vilcan, Andrew Arquette, Peter Bero, Jas. Billings, and Angus Bonaparte.

Edward Wolfe, the 4th in this race, ran over the course in both races.

The small boys' drill was one of the pret-

tiest features of the program and one that called for great applause. At the call of the whistle to "fall in," a line of white-bloused, blue-knickerbockered "little tots" commenced to trot out from somewhere—nobody knows where—and under the leadership of little Edward Venne at a double-quick circled the gymnasium and then described the most graceful and symmetrical circles, curves and angles seen in many days. The little fellows then started a spiral which was beautiful to behold. Starting with a large circle, the circumference was gradually diminished until there was nothing but a maze of white blouses moving in all directions, and yet with perfect precision, unbound itself and closed with a wand drill. Under the instruction of Captain Venne, Lieut. Robert Davenport and Lieut. Guy Cooley, these youngsters have been brought to a state of perfection in drill and discipline that make some of the older boys "green with envy." Great credit is also due to Mrs. Saxton and Mrs. Sloan for the costuming of these little military gentlemen.

The girls dumb-bell drill brought out about one hundred of the young ladies, who went through the various movements with a grace characteristic of the Carlisle Indian maiden, and was followed by the same number of young men, and the Indian Club drill was conducted with alternate files of boys and girls. Every move was a perfect one and brought forth applause from the crowded galleries. The drills, both military and gymnastic, went through without a break and no better could be seen anywhere.

The basket-ball game between the Junior and Sophomore girls was a hotly contested game for the Class championship. Considerable rivalry exists between the two teams, as they have eclipsed all the other aspirants for basket-ball honors, and the game was fought hard from start to finish. At the end of the first half the score was 0-0. But in the second half the Juniors rushed matters and scored, leaving the score 2-0, in favor of the Juniors. The line-up was:

JUNIORS	SOPHOMORES
Maggie Cadotte Forward	Savannah Beck
Alice Denomie "	C. Baronovich
Eliz. Penney Guard	E. Schenandore
Vera Wagner "	Marie Hunter
Flora Jones Center	Flora Hunter

In the evening the student body and employees witnessed the performance of the Puritan opera "Priscilla" in the Auditorium and passed a most enjoyable evening. The

opera was staged and conducted throughout in a manner that was surprising in the extreme and called forth the most flattering comments.

### WEDNESDAY

Both the Academic and Industrial departments were visited by a large number of friends and patrons and much interest was manifested in the various stages of development of the young Indian.

At one o'clock the first game of base-ball on the home grounds was announced. The Mercersburg Academy nine crossed bats with the Indians and alas poor Mercersburg went down in defeat. The game was well played throughout and every run was earned by skillful playing and hard work. Garlow and Houser were the battery for the Indians and demonstrated to a large aggregation of "fans" that in base-ball as in everything else, when the Indian starts in for anything he will generally succeed and get it. The score was 4-2 in favor of the Indians. A large assembly of people witnessed the game and the band was out in full force and discoursed sweet music for their edification.

At three o'clock the various drills were repeated in the Gymnasium to a very enthusiastic audience.

The rendition of the Puritan opera "Priscilla" was the drawing card for Wednesday evening and the auditorium was crowded to its utmost capacity with an appreciative audience, who were most generous in their applause.

The best people of Carlisle and vicinity, and many friends and patrons of the school from a distance sat for two hours and were most highly entertained by the first attempt to give an opera by Indians known in history of the stage. That it was a pronounced success is the unanimous verdict of every one whose good fortune it was to be present. There can not be too much said in praise of the untiring efforts of Mr. C. M. Stauffer, who has had the entire charge of the production. Taking the crude material from the student body, he has labored patiently and long, and now has the sweet satisfaction of hearing the comments of the audience which are all embraced in the one word *Grand*.

The story of Priscilla is a sweet little tale and is summarized in the following

### ARGUMENT:

MYLES STANDISH the doughty captain, a soldier ruff and bluff, is in love with the fair Priscilla, but hasn't the courage to tell  
*(Continued on next page)*

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[All items preceded by an arrow found in the columns of the paper are furnished by the pupils and published, as nearly as possible, just as they were handed in, with an eye toward the cultivation of the student's use of words and language and represent the idea and intention of the writer alone.]—ED. NOTE.

CARLISLE, PA., APRIL 5, 1907

**19th COMMENCEMENT.**

(Continued from first page)

her himself, so he secures his friend John Alden, that youth with silvery tongue and manner meek, to woo Priscilla for him. Alden too is in love with Priscilla, but thinks she spurns his love, so when approached by Standish, he sacrifices his love for friendship's sake and undertakes to woo her for Standish. When he proposes for Standish she asks him why he doesn't speak for himself and he follows her suggestion, is discovered by Standish in the act of making love. He reprimands Alden, arrests him, but releases him later after severe pressure is brought to bear on him by Priscilla and Puritan maidens. Seeing the happiness he has caused in this act of restoring Alden to Priscilla, Standish turns to Barbara and says if she will but smile on him he'll be contented quite.

As presented by the Indian Opera troupe it embraced the following

CAST

- Myles Standish (the doughty Captain) William Jackson
- John Alden (the friend in need) Isaac Gould
- William Bradford (the Governor of New Plymouth) John White
- Hatebad Higgins (agent for the ship Mayflower) Louis Chingwa
- Squanto (a reformed Redman) Harry Archambault
- Priscilla (the pretty Pilgrim) Emma Rainey
- Resignation (a middle aged Spinster) Elizabeth Walker
- Barbara } three { Elizabeth Penny
- Faith } Mayflower { Texie Tubbs
- Prudence } buds { Lystia Wahoo
- Chorus of Pilgrim Fathers, Mothers, Sons and Daughters

Period—About 1623

LIST OF PURITAN MAIDENS

First Sopranos: Josephine Nash, Josephine Smith, Dora LaBelle, Margaret Delormierre.

Second Sopranos: Bessie Charlie, Claudie McDonald, Laura Bertrand, Julia Jackson.

First Altos: Rose La Rose, Minnie White, Shelah Guther, Mary Silas, Mary Cornsilk.

Second Altos: Josefa Maria, Mary Cooke, Hattie Powlas, Eudocia Sedick.

LIST OF PURITAN CITIZENS

First Tenors: Manus Screamer, Edward Sorrell, Oscar Smith.

Second Tenors: Levi Williams, Joseph Sheehan, Robert Davenport.

First Basses: Earl Doxtator, Fritz Hendricks.

Second Basses: Grover Long, Alexander Sage, Eugene Geffe.

LIST OF STANDISH'S SOLDIERS

Lonnie Patton, Raymond Hitchcock, Archie Dundas, Eli Peazzoni, Thomas Eagleman, William Winnie, James Mumblehead, Casper Cornelius.

ORCHESTRA

Piano, Mr. C. M. Stauffer, Conductor; First Violin, Mr. V. Houseknecht; Flute, Nicodemus Billy; Clarinet, Charle Mitchell; First Cornet, John Harvey; Second Cornet, Arthur Mandan; Trombone, Charles Huber; Snare Drum, Fred Scannadore; Bass Drum, Carl Silk.

EXECUTIVE STAFF

Stage Manager, Mr. Fred Canfield; Mgr. Prompter, Mr. John Mackey; Mgr. Stage Property, Mr. W. G. Thompson; Chaperone, Miss Gajther; Electrician, Mr. A. A. Schaal.

It is but due to the company to state that each individual performed his or her part in a most credible manner and the entire aggregation worked in perfect harmony. William Jackson was a soldiery Standish, Isaac Gould portrayed to a nicety the heart troubles of John Alden, John White as the Governor was a success and the comedy end was ably sustained by Louis Chingwa. But Priscilla, in the person of that sweet voiced songstress, Emma Rainey was just lovely. Elizabeth Walker as Resignation was a perfect spinster.

THURSDAY

Quite a number of visitors inspected the shops and school buildings on Thursday morning and all were looking forward to the afternoon exercises in the gymnasium. At 1:15 the gymnasium was the scene of much activity. The large platform had been erected on the south side of the hall and the graceful festooning of the Stars and Stripes, Class Colors, and Society banners, together with a profusion of floral pieces and palms, made a most appropriate setting for the Commencement exercises of the class 1907. The large gallery encircling the gymnasium was crowded to its utmost capacity by the invited guests and the floor was one solid mass of humanity. The student body were seated in companies and the graduating class was allotted space directly in front of the platform. After a few remarks by Major W. A. Mercer the following program was rendered:

PROGRAM OF EXERCISES

- Overture - School Band
- Invocation - Rev. G. M. Diffenderfer, Chaplain
- Industrial Talk—Painting, Arthur Mandan
- Industrial Talk—Housekeeping - Frances Ghangraw
- Indian Song - Hopi Indians
- Oration—Some Customs of My People - Carl Silk
- Industrial Talk—Steamfitting, Eli Peazzoni
- School Song - School
- Declamation—Tell's Address, Josefa Maria
- Oration—Outing System, Jonas Jackson
- Indian Song - Northern Cheyennes
- Selection—Ghost Dance - School Band
- Address—Rev. Wm. Mercer Grosvenor, D. D., Rector Church of the Incarnation, New York City
- Address and Presentation of Diplomas, Hon. Marlin E. Olmstead, M. C.
- Song—America - Audience
- Benediction - Rev. Mr. Shriner, Chaplain

The program, was carried out to its completion without a break and the graduates did honor to themselves, their class and the school. The industrial talks and the orations as delivered by the graduates will be found in full on another page.

The singing by the Hopi Indians and the Northern Cheyennes was a feature and much enjoyed by the large audience.

The address by the Rev. Wm. Mercer Grosvenor, D. D., the rector of Church of the Incarnation, New York, was masterly and eloquent.

Dr. Grosvenor gave the students some good sound advice which will be of profit to them in future life if followed. The Doctor, although comparatively a young man is in charge of one of the most fashionable churches in New York City and is conceded to be an eloquent, convincing preacher. At the personal solicitation of Major and Mrs. Mercer, the Doctor laid aside his work to come to Carlisle to assist in the Commencement exercises.

The Hon. Marlin E. Olmstead, Member of Congress from this district, delivered an address to the school, pointing out the way

to success, and in well-chosen words urged the graduating class to adhere to the principles learned at Carlisle.

Mr. Olmstead then proceeded to present the diplomas to the graduates, and as each one came upon the platform he had a kind word of encouragement and congratulation to offer. The approach of each member of the class brought forth great applause from friends.

The following is the list of graduates of the class of 1907:

- NICODEMUS BILLY, Seneca, New York
- ARTHUR H. DOXTATOR, Seneca, N. Y.
- FRANCES A. GHANGRAW, Walla Walla
- ISAAC R. GOULD, Alaskan, Alaska
- ZOA A. HARDIN, Pottawatomie, Okla.
- SARAH ISHAM, Chippewa, Wisconsin
- WILLIAM S. JACKSON, Alaskan, Alas.
- JONAS JACKSON, Cherokee, N. Carolina
- FREEMAN JOHNSON, Seneca, N. Y.
- DORA W. LA BELLE, Sisseton Sioux, S. D.
- ARCHIBALD LIBBY, Chippewa, Minn.
- JOSEPH LIBBY, Chippewa, Minn.
- ARTHUR MANDAN, Mandan, N. Dak.
- JOSEFA M. MANJARES, Pitt River, Calif.
- HATTIE M. POWLAS, Oneida, Wisconsin
- ELI M. PEAZZONI, Digger, California
- ARTHUR E. SUTTON, Seneca, N. Y.
- ALBERT H. SIMPSON, Arikaree, N. Y.
- CARL SILK, Gros Ventre, N. Dak.
- EDWARD J. SORRELL, Shoshone, Idaho
- ELIZABETH S. WALKER, Alaskan, Alas.
- SUSIE E. WHITETREE, Seneca, Okla.
- TITUS W. WHITECROW, Sioux, S. Dak.

After the benediction had been pronounced by Rev. Mr. Shriner, the student body marched out of the hall and the exercises were at an end.

Much disappointment was felt because of the absence of the Commissioner of Indian Affairs, the Hon. Francis E. Leupp, but urgent official business prevented the Commissioner from leaving his post at Washington. The Commissioner is a staunch and true friend of Carlisle and although not present in person, his best wishes for the success of the school are manifested in innumerable ways.

The band in their new uniforms, then took position on the Campus in front of the Major's residence and rendered an open-air concert in honor of Congressman Olmstead and wife and Dr. Grosvenor, who while here were the guests of Major and Mrs. Mercer.

At 7:30 the Alumni held a meeting and the Reception took place in the Gymnasium. At the reception the Class of 1907, or many of them, had their last little social in dear old Carlisle.

The class goes out into the world with the best wishes of every lover of education in the United States and their class motto, "Perseverance", bespeaks for them success.

May every member of the Class '07  
Tread the narrow path which leads to Heaven.

**Our Work**

Work does not disgrace us, but we disgrace work, when we do not do our work well. And if we would always remember that what is worth doing at all, is worth doing to the best of our ability, and put this into practice at all times results would often give us an agreeable surprise.

Occasionally, some of the girls in the advanced grades are fond of comparing work and deciding which girl for a given length of time has done best work in her department. As, which of the detail kept the milk room in the best condition; which made best gravy; or in the bakery which girl made best bread for one week. It is well to encourage this small spirit of rivalry to a moderate degree. It creates an interest, and is a good tonic for the girl who lags. She does not enjoy her untidy corner with its unfinished work, after the others have their work all beautifully done, and are ready to play.

You many times find your work tedious girls, because you do not get down to business. You work all around your work, instead of going at work with a will to accomplish; and begin with the work that needs immediate attention, regardless of the fact that it may be just the part of your work that you do not love to do best. Its a good thing to get disagreeables, or things that are hard for us to do off hands first, then we do not have them to think about. Don't you thing so?—Exchange

**Congress of Indian Educators**

An educational congress for the Indian workers will be conducted at Los Angeles, Cal., the first week in July, and during the following week the Department of Indian Education will meet in connection with the annual convention of the National Educational Association, July 8-12. This arrangement will enable employees to attend both conventions without additional traveling expense, and will offer unusual opportunities for improvement. In addition to the general sessions, which will be devoted to lectures and addresses by prominent educators, a number of demonstration lessons with classes of Indian children will be presented by teachers in the Service. These lessons will emphasize methods of instruction used in the leading schools throughout the country, which have been adapted to meet the requirements of Indian pupils, and which the Office desires used in the schools. Round-table sectional meetings for the various departments of the schools will be arranged for, and at these meetings subjects of special interest to the respective sections will be considered.

The National Educational Association will present a varied and attractive program, embracing lectures and addresses on all lines of educational work. Each of the eighteen departments of the Association will hold two or more sessions, and the program of the Indian Department will be so arranged as not to conflict, in order to give the Indian workers opportunity to attend the sessions bearing on their special lines of work.

Special railroad rates will prevail over all leading lines, consisting of one fare for the round trip, plus two dollars—N. E. A. membership fee. This fee entitles members to admittance to the various departments and general sessions, and also a copy of the proceedings of the convention. Tickets will be on sale from June 22 to July 5, inclusive, and will be good for return until September 15, with stop-overs both going and returning. The Local Executive Committee will spare no pains to provide comfortable quarters at reasonable rates, and those desiring to arrange in advance for accommodations should address the secretary of the committee, Mr. Frank Wiggins, Chamber of Commerce, Los Angeles, Cal.

The delightful climate of California at seaside and mountain resorts in summer time, and the very low rates of living will doubtless lead many Indian workers to spend their vacation in that State.

**The Susans**

The meeting was called to order at the usual time and place. Many of the members were absent. Those who took part did well and as a whole the meeting was a success. The feature of the evening was a recitation entitled Rock of Ages, by Lizzie Hayes. The Reporter's notes were very interesting. Edith Ranco volunteered to give a piano solo. The debate for the evening was postponed on account of three of the speakers being absent. As it was the last meeting for the members of '07 class to attend they were asked to give speeches which they did. Their words will be long remembered by their fellow members of the Susans. Mr. Henderson was also called on to say a few words, after which the meeting adjourned.

**The Story of a Dollar**

The Tribune regrets that credit cannot be given to the paper that first printed the following paragraph. We have noticed it in a number of our exchanges, evidently stolen and printed as original: "Ten years ago a farmer put his initials on a dollar bill. The next day he went to the nearest town and spent it with a merchant. Before the year was out he got the dollar back. Four times in six years the dollar came back to him for produce, and three times he heard of it being in the pockets of his neighbors. The last time he got it back was four years ago. He sent it to a mail order house; he has never seen that dollar since and never will. That dollar will never pay any more school or road tax for him; will never build or brighten any of the homes of the community; he sent it entirely out of the circle of usefulness to himself or neighbor."

**NAVAJO BLANKETS**

**This sought-for handiwork of the Indian on sale at the Leupp Art Studio**

IN response to numerous inquiries for Navajo blankets that are known to be genuine the Leupp Studio will handle a limited assortment of the same and sell them at a reasonable price to those who desire them. Each blanket exhibited at the Studio is exactly what is claimed for it. A record is kept of the time, place and weaver of every blanket and prospective purchasers may rest assured of the absolute genuineness of every one of them.

Navajo blankets will be very scarce this season, according to Herman Schweizer, manager in the southwest for Fred Harvey's great curio business, who has just returned from a two weeks' trip through the Navajo reservation in New Mexico and Arizona, in which he traveled several hundred miles in the saddle, from Gallup to Farmington and across into Arizona, covering practically all the settlements in the great domain of the Indians.

The season has been a prosperous one, crops of all kinds have been good, and the price of wool has been high, so that the Indians with full grain bins, and full pockets, are not inclined to work.

"The Navajo blanket market will go skyward before the end of the season," said Mr. Schweizer yesterday, "and I am not engaged in buying the market either. There will be a shortage of blankets, and in fact, there is already a noticeable decrease in the number of blankets coming into the market. There are a good many reasons for it, but chiefly it is the Indians' lack of desire to work so long as there is no immediate need for money.

"This year has been an exceptionally prosperous one for the Navajos, and their crops of all kinds are large and in splendid condition. In addition the high price of wool has led most of them to sell their clip rather than to hold it to make blankets of. The traders who often supply the wool are also short, having been attracted like every one else by the fancy prices, and even if the Indian with his full pocket-book and granary desired to work, it is doubtful if he could get the wool to make very many blankets. So there is pretty good ground to expect a shortage in the Navajo Blanket crop."—*Albuquerque, N. M. Journal.*

A genuine Navajo blanket is hand-made from start to finish. The Indian grows his own wool, cards it, spins it, and weaves it, all by hand in the most primitive way. He formerly pulled the wool from the sheep with his hands, but with the coming of the trader, the common sheepshears made their advent and he at once began to use them. To go among these people and see how they live, and again to see the beautiful creations of their simple minds amid such uninviting surroundings, is as wonderfully surprising as anything the creative genius of more enlightened white man has ever flashed upon the canvas of the world's great achievement.

Were you to visit a Navajo weaver's hogan you would expect to see a large loom and spinning wheel something like those our great-grand-mother used to use. But a very different loom and spinning wheel would be discovered. Both are so simple that the weaving appliances of our Colonial ancestors appear, in comparison, as elaborate and intricate as the machinery of the modern woolen mill. The Navajo spinning wheel consists of a wooden spindle about 18 inches long which is fastened in the middle of a small disc four or five inches in diameter. This spindle is dexterously twirled with the fingers while the soft wool, which has been carded by small hand cards into little rolls is twisted into smooth, strong threads. Often this spinning process is repeated four or five times in order to secure the required tenacity, fineness, and smoothness in the yarn.—*Southern Workman.*

No doubt you have heard a great deal about the Navajo Blanket. You may have heard that they are made in eastern factories and shipped to the west and sold by Indian traders as "genuine Navajo blankets."

Recently a lady from the east was going

to California. She had heard a great deal about the Navajo blanket, so when the train stopped at Gallup, New Mexico, for dinner, she got off at the station and seeing a Navajo Indian wearing a "Mackinaw" blanket, immediately began negotiations with the Indian for his blanket.

She soon consummated the deal whereby the Indian received \$15 for his "treasure."

Of course, this was a "genuine native Navajo wool blanket" because she purchased it from a Navajo Indian.

Now, to be truthful, the Navajo does not wear his own make of blankets. He prefers the soft, light factory-made blanket, for with the price of one of his own blankets he can purchase three or four factory-made blankets, which he much prefers for his own use. This lady believed—at first—that she had purchased a genuine Navajo blanket and when someone told her differently she was convinced that the Navajo blanket business was "a fake."

But the Navajo Blanket is not a fake. The white man has never been able to reproduce the Navajo effect in a blanket. No loom has yet been invented that can do this.

On the white man's loom when a color once starts across the beam, it must be carried through to the other side; but the Navajo, weaving by hand, cuts out one color and takes up another anywhere he chooses.

The largest blanket weavers in the country have acknowledged that it is impossible for them to make an imitation Navajo Blanket anything like the original.

We have in the Art Building a magnificent assortment of native wool Navajo Blankets. THE INDIAN PRINTERY publishes THE ARROW, THE INDIAN SCHOOL PAPER and occasionally does fine printing besides, all by Indian students; it also supplies lovers of Indian Art with genuine native wool Navajo Blankets and rugs fresh from the Navajo looms.

We are not, commercially speaking, in the blanket business, but we are interested in the Navajo Indian. We want to help him by selling his blankets. We want to do what we can to get people to appreciate the art of the Navajo weaver. A Chilocco Indian School representative recently spent several weeks on the Navajo Indian reservation in Arizona and New Mexico and while there he collected a number of very fine specimens of the Navajo weaver's art. A part of these are for sale.

In beauty of designs, workmanship and patterns, they rival the most costly oriental rugs—and they are genuine.

We will ship one or more blankets to responsible persons subject to approval.

If they do not please, they can be returned. We have them at all prices—from \$10 to \$100 each. We guarantee every blanket—can tell you just where it was made and who made it.

Mr. Venne will be pleased to furnish all particulars, and can be addressed at the Leupp Art Studio.

**Good Advice**

The following is an extract from a letter lately received and is good advice for all students to follow;

"I have missed the Carlisle ARROW very much and hope to keep up with the school by renewing my subscription a little oftener. THE ARROW comes to Browning and we pass it from one to another and in that way we keep posted with the school, but we should not do that. Each one of us ought to be a subscriber of THE "ARROW" not only because it is an instructive paper, but because we were students at the Indian Industrial School Carlisle, Pa., and should therefore keep ourselves posted with the school." I wish to be remembered to all, thanking you all for past favors.

Respectfully,  
CLARENCE BUTLER."

**Facts About Easter Dates**

Easter, falling on so early a date this year, makes some Easter statistics interesting.

The earliest date on which Easter can fall is March 22. The moon must then be full on March 21, and that date must be a Saturday. Such a combination of circumstances is extremely rare. Easter Sunday has fallen as early as March 22, in 1093, in 1761, and in 1817, and it will fall on March 22 again in 1920, 2076 and 2144.

The latest date on which Easter can fall is April 25. That happened in 1606, in 1734 and in 1886. It will happen again in 1943.

**Standards**

The Standards met in their hall at the usual hour and place. On account of the president being absent the house elected Archie Libby to act for the evening. The Standard song was sung and followed by the reading of the minutes.

The program was not carried out on account of the few speakers and many of the members being absent. The election of officers took place. The new officers were elected as follows; President, Charles Mitchell; Vice President, Lonnie Patton; Recording Secretary, Eugene Geffe; Corresponding Secretary, Micheal Balenti; Treasurer, George Collins; Critic, Francis Guardipee; Assistant Critic, Benj. Penny; Editor, Henry K. Fox; Manager of the Musical Department, Patrick Verney; Sergeant-at-Arms, Harry Wheeler. The Editor's report was next in order and was enjoyed by all. While waiting for the judges report Fred Waterman, one of the old Standard members, gave a few remarks on his experiences in life, which was enjoyed by all. Archie Libby was called upon by request of the house. He gave us a splendid talk. The two visiting committees were called upon. Mr. Walters and Mr. Noonast responded.

The Standards regret to lose the Senior members, and we all give them our best wishes of life in this world of ours, and we hope they will never forget the dear old Standard, nor forget our motto, "En Avant," which means Forward.—J. S.

**Easter at St. Patrick's**

Easter Sunday was a happy and busy day for the Catholic pupils. Before 7 o'clock a crowd of boys were down to St. Patrick's Church. Thirty-four received Holy Communion at the eight o'clock Mass, after which all repaired to St. Kathrine's Hall where they had breakfast. At each boy's plate was found a bird's nest made of colored excelsior and filled with candy eggs. The rest of the Catholic pupils came in for the 9:30 Mass.

In the afternoon at three o'clock instead of the usual afternoon service at the school, all the pupils again came down to St. Patrick's Church where services were held especially for the Indians.

At the beginning of the school year Rev. M. M. Katharine offered a gold medal for the pupil who would pass the best examination on the instructions in Christian doctrine which should be given during the year. The tests for this medal were given last week. Questions were sent by Mother Katharine. During the afternoon meeting Rev. Dr. Ganss announced the result of the examination. John Farr had won the first prize, the gold medal; Zoia Hardin, the second prize; John Hardy did the best among the small boys and was awarded third prize. The following were commended for excellent papers: Inez Brown, Irene Brown, Elmira Jerome, Cecilia Baronovitch, Claudia McDonald, Delia Quinlan, Pheobe McDonald, Margaret De Lorrimer, Lula O'Hara, Cora La Faliere, Josephine Goodiron, Robert Davenport, Francis Guardipee, Louis Runnels, Louis Chingwa, Samuel Wilson, Alexander Arcasa, Alexander Sage, Joseph Favel, Aaron Minthorn, Mark Mato, Joseph Arcasa, Moses Raub, Joseph Tarbell.

Dr. Ganss commented most favorably on the paper handed in by Anthony Lubo, who was unavoidably absent when the test was given, but who took the test privately. The answers were not only correct but scholarly. Owing to the fact that the test was written after the others and that he is a post graduate, the medal was not awarded to Anthony. Dr. Ganss congratulated him as well as the school which he represents and honors by his dignified Christian character. "It is not often," remarked the Rev. Dr., "that the captain of a foot-ball team that has a national reputation will be one to pass the highest test in Christian doctrine. As the pupils were dismissed each one was given a dainty Easter card.

**Society Visitors**

Section 6, of the "Regulations Relating to the Literary Societies, 1906-7," reads as follows:

"Employees in details of two will take turns in visiting the societies, and give the Assistant Superintendent the benefit of their observation and criticism."

The detail for this Friday evening is:—Invincibles, Misses Newman and Bowerson Standrds, Mr. Baker and Susans, Misses Wood and Rayos

**We will be pleased to see you!!**

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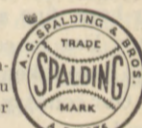
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## HOUSEKEEPING

(FRANCES GHANGRAW)

Housekeeping is an art which every girl should acquire, combining as it does the pleasure and comfort of the whole human family. She ought to realize the responsibility that she assumes, in trying to do systematic housekeeping.

I entered Carlisle in the summer of 1900 and spent the first six months here at the school. I was sent to the laundry or to the sewing-room half of each day, where I learned to iron and to make my own clothes. The other half day I went to school, entering the third grade. I went to the country the next spring and stayed out nearly four successive years. It is through my experience in these years, living in small families, that I have gained my knowledge of housekeeping.

A housekeeper should know the best and most economical way of furnishing a house; She must learn to prepare wholesome meals; to make proper estimates in buying foods; to know the different cuts of meat and which are the most nutritious. She must know how to cook meat and not put into boiling water a piece that she intends for soup. She must be able to choose a tender fowl, for as a rule, those over a year old are tough and require special cooking. One of the most nourishing foods is bread, and she must practice until she is able to make good bread. She must know how to plan the meals for different seasons, and to do that intelligently must understand the compositions of foods;—that meat gives a great deal of heat, and therefore vegetables and fruit are better for spring and summer.

No girl can be a good housekeeper unless she has confidence in herself. The Carlisle girls ought to show their ability in housekeeping for they have fine advantages for learning, as they live in country homes with families who have taken a personal interest in them. Our country mothers work with us side by side.

I was taught that on leaving a bedroom in the morning one should place the covers on a chair near the open window, for the bed as well as the room needs airing. Breakfast being over, the dishes washed, the dining room and kitchen being put in order, then attend to the bedrooms. Brush the floor and dust after the beds have been made. In sweeping, always go towards the center of the room, turning the broom frequently to avoid making it one-sided. Be sure to sweep out the corners. The best way to dust is with a cloth, which should be shaken outside frequently. See that the lamps are filled, the wicks trimmed and chimneys cleaned. By half-past ten on most days all of the work should be done, and an hour or more should be given to sewing or reading. If the work has been well planned, the roast would be in the oven, the soup on the back of the stove, and also the vegetables which require a great deal of cooking.

A kitchen should be nice and clean. Greasy dish-water should not be thrown into the sink. For in time germs collect, there is an unpleasant odor, and finally a plumber's bill to pay. In the country, a barrel may be used and then taken to the garbage pile away from the house. Scraps should not be thrown out of the window or the door, for this not only looks untidy but is unhealthful. After each meal, the stove should be wiped off with a cloth kept for that purpose. At least once a week the stove should have a thorough cleaning. Rugs in a kitchen are more healthful than carpet, as they can be shaken and the floor washed.

Each day a certain kind of work should be done. This is the way I was taught;—Monday, washing; Tuesday, ironing; Wednesday, mending; Thursday, visiting or shopping; Friday, house-cleaning; Saturday, baking; and on Sunday, church. A good housekeeper should find time to read, to call on her neighbors, and to work in the flower and vegetable gardens. The husband has here a duty to perform, he should make the garden near the kitchen, be on time for his meals, and see that his wife has pleasures as well as work: something that will relieve the monotony of the daily round of duties. It has been said,

that it is not work that kills, but the monotony of it.

A good housekeeper will keep her cellar as clean as her parlor, the ceiling and walls free from cobwebs, the floors swept and the windows clean. The cellar should have plenty of fresh air and light. Decayed fruit and vegetables should not be allowed to remain in the cellar for they are full of disease germs.

In the attic or store-room, the housekeeper stores away unused articles, such as clothing, furniture and carpet. This place must have light and air or moths will gather. The whole house must have a general cleaning once or twice a year.

A home in the country should have a cow, as it gives plenty of milk and butter for the table. Chickens also furnish fresh meat and eggs which are very nourishing. Some of them can be sold and other products brought. Indians should learn the value of keeping a few chickens and pigs and a cow.

In summer, fruit should be preserved and jams and jellies made. The garden should furnish corn and tomatoes for canning, cucumbers for pickles, and the cabbage could be used for sour-kraut.

To prevent unhappiness in the family, a housekeeper should know her allowance for each week and buy accordingly. She should be able to balance her accounts. She should have sense enough to buy the necessities of life before the luxuries, unless she can afford both.

A good housekeeper will try to make her family feel that home is the best place in the world. In summer, she can serve a meal under the trees or near a stream of water. This would be a change for her, and the whole family would enjoy it.

I may have made some mistakes in my methods, but this is the way I have been taught. By continuing to learn from other people and from experience I hope to improve.

Long ago, some great man said, "Work is no disgrace, the shame is not to be working." A good housekeeper is not afraid of work and she is well rewarded. No one can estimate the value of a good home to the life of the individual, or to the life of the nation.

## PAINTING

(ARTHUR MANDAN)

Painting is one of the best industries that can be learned at this school. A boy who is learning this trade, is required to go through the early stages of the work until he is capable of handling the brush skillfully. After that, he is given more difficult work such as striping gears, sign-painting and graining, but whatever he may do, he must see that his work is well sandpapered and dusted before applying the paint. He must see that his tools are properly cleaned and put away after using, or the brushes will be ruined.

Paint is something that property owners cannot do without, they must have it to beautify their homes and to protect their buildings from the weather, and they look for the best mechanic to apply it.

It may be of interest to you to know where some of the colors used in painting come from and how they are prepared. Nearly all of the white paints have their bases in the oxides and carbonates of different metals. White lead is a carbonate of lead and is poisonous when mixed with oil. Zinc white is used for all the very best and finest work in any place. It is a great deal whiter and does not, like white lead turn yellow when excluded from the light and air.

All the yellows have their bases in iron, lead, quicksilver and arsenic. Yellow ochre is an earth and the best comes from France. Reds have their bases mostly in iron. Vermillion is composed of sulphur and quicksilver. All greens have their bases in copper and some of them contain arsenic. Browns generally depend upon iron for their grades of tints. Umber is an earth found in Turkey and the island of Cypress. In its raw and burnt state it forms one of the best body browns and is valuable in graining for oak and black walnut.

By mixing the primary colors red, yellow and blue, the secondary colors are made; red and blue make purple; red and yellow make orange; yellow and blue make green.

For house painting, various colors are used but the following tints and shades are popular: moss-gray, hay-color, lead, sandstone. Moss-gray is made by mixing ochre, green and lampblack. Lead gray is made simply by mixing lampblack and white lead. Sandstone is made by mixing ochre, metallic brown and lampblack. A good painter likes to mix his own colors, then he is sure that his work will last longer than when ready-mixed paints are used. Perhaps you would like to know how painting is done on the interior and the exterior of a house. The first thing to do on the new wood work is to kill the knots by putting on shellac. Too little attention is paid to the priming coat which is next in order. The color is usually mixed too thin and put on too heavy, while the reverse is much better. Some painters apply the second coat the day after they prime the surface of new wood-work, but this a mistake, it should be let alone for two or three days to allow it to dry thoroughly. After priming, sand-papering and dusting should be done before puttying. If it is done afterwards, it is apt to dish out the puttied places. Then all the nail-holes and cracks should be puttied, not with the fingers, but with the knife that the holes may be well filled. For the second coat, the color is mixed with raw linseed oil and a small quantity of Japan to dry the paint more quickly. When white is used, it is mixed with turpentine thin enough so that it may spread before it sets, then it can be finished with a gloss coat, which is Demare varnish mixed with white lead. When painting the ceiling and sides of a room with two or three different colors, a painter must learn what colors will present a pleasing contrast. If one color is too bright, it stands out alone and is unsatisfactory. In a room that is to be finished in oak or any other open grained wood, it should have a coat of paste filler and then a coat of liquid filler, but when the grain of the wood is fine, it needs only a coat of liquid filler. When dry, use fine sandpaper and then varnish, giving two or three coats if necessary.

The second coat for the outside is done much the same as the priming, the color being mixed with raw linseed oil and Japan. The trimmings on a house are usually a shade or two darker than the main color, the sashes red and the blinds green. In any painting it is a wrong practice to put on heavy coats of paint, the more it is brushed out, the better will the work look and wear and each should stand two or three days before receiving another coat.

As I said before, painting can be learned here. It will enable a boy after he leaves school to earn his living at any place and give him a chance to become a self-supporting citizen. If he does not choose to follow the trade of painting, the knowledge gained will enable him to give a neat appearance to his house, barn and other buildings and thus beautify his own home surroundings.

## STEAM-FITTING

(ELI PEAZZONI)

One of the best ways of heating a building is by steam. The chief advantage of steam-heating, as compared with others, is that the radiators or coils can be placed without loss of efficiency in places away from the boiler. For the same reason, steam is generally used in heating large buildings, and in private houses it still has this advantage. It has the merit of economy, delivering at the radiators from 70 to 80% of the heat value of the fuel. Steam is swift in its movements through heating pipes as elsewhere. I have here two kinds of radiators, this is the more simple kind. It can be made by steam-fitters without much trouble from different sizes of pipe and is a very effective heater. Here is another radiator which is more extensively used, because of its requiring much less space and being more ornamental than the other. This radiator can be made any size by adding more loops and is made in different heights. You will notice that there are two valves on each radiator, one is for the inlet and the other for the outlet. Improper turning of these valves causes trouble. When it is desirable to close off the heat, the inlet valve is closed while the return is partly or entirely open, thus allowing condensation to back up, storing a considerable amount of water in the radiator. This

water is not supposed to accumulate in any part of the system, but to fall by gravitation to the boiler. Therefore, in a heating plant the valves must be left wide open, or else perfectly closed, in order to have the apparatus work in a proper manner.

A steam-heating plant, properly installed, will heat the most remote places in the severest weather as well as those which are close to the boiler.

The proper places for radiators are at the most exposed parts in a room, for instance, if the exposed walls are on the North or the West side of the room the radiator should be placed there, or if there be any doors or windows in those exposed places, the radiator should be placed under or near them in order to warm the cold current as it enters.

As for the boiler, the sectional cast-iron boiler is most generally used. It is made of sections added according to the capacity required. The boiler can be placed anywhere in the cellar, below the lowest radiator.

I have here a diagram which shows a building heated with a one-pipe steam-circuit system. In this system, both steam and water travel in the same pipe, so in order to lessen the friction, the main flow-pipe starts from the top of the boiler and extends as high as possible, then falling away from the boiler to allow condensation to go in the same direction as the steam. In the riser from the main to the radiator is placed a forty-five degree "L" making a swinging joint to allow for expansion and contraction. All pipes rising from the main are of sufficient size to allow the steam and water to travel through the same pipe. As soon as the steam is condensed, the water flows out of the radiator and drops to the main. It has a gradual incline until it enters the boiler again at its lowest point. All risers are connected in the same manner. All radiators require suitable air-valves and all fittings should be of cast iron and the best of wrought iron pipe should be used.

I have also the working knowledge of plumbing such as the erecting and repairing of toilets, lavatories, bathtubs, and the running of sewer mains and lead jointed water mains, the making of lead joints to connect waste pipes. I can also do ordinary machine repairs, such as laundry washing-machines, wringers, mangles, ironers, pumps, and portable engines, and other machinery used in an institution of this kind.

I don't wish to have you feel that I am boasting of my own attainments, but I am glad to say that our Government has made it possible for me to be of some use in the world, and to obtain a position in a machine shop where I hope to earn a good living by the side of my white brother.

## Eastertide

And comes again the Eastertide,  
A time of saddened; chastened mirth;  
A benediction on the earth;  
A memory of Christ crucified;  
A holy season, calm, replete,  
With tender recollections sweet.

We fare us from the Calvary,  
The heavy cross, the pierced side,  
The wounded hands, the crimson tide,  
Which flowed, alas, for you and me,  
And dwell with memories sweet as myrrh  
Upon the empty sepulchre.  
The risen Lord, dear Jesus Christ,  
Whose gentle brotherhood to man,  
All other love so far outran,  
Forever need it well sufficed;  
A love unstinted and so great,  
Complete, and full, and consecrate.

The stone is rolled away, and O!  
The empty grave clothes strew the floor;  
The sacred garments that He wore;  
And who among us all shall know  
Where He is gone? O! ask and ask,  
And search and never cease the task.

Until we find Him who was laid  
Must even death deny Him room  
So safely in this new made tomb,  
To rest at last, who willing paid  
For us this awful life-bought price,  
And made this loving sacrifice?  
O! mourners cease from task and tears,  
Your loving Friend hath strewn the floor,  
And cast aside the heavy door,  
And in the everlasting years,  
No more the grave shall conquer be,  
For Christ hath gained the victory.

O, Eastertide! Bring lilies fair  
And flowers dripping with perfume,  
Let heaven's high sun dispel the gloom,  
And happiness blot out despair,  
The Christ hath risen; sing earth-born host,  
Praise Father, Son and Holy Ghost.

—Ram's Horn.

## WHAT HAS THE OUTING SYSTEM ACCOMPLISHED?

(JONAS JACKSON)

We are moulding our future on a historic spot:—sacred to the American Indian because it was on this very ground in times of old, he watched the curling smoke from his wigwam disappear into the mysterious above,—known to every American citizen because of the barracks that stood here for almost a century, and from which came forth worthy men to every cry of war;—sacred to Carlisle's citizens because of the historic guard house in their midst, which stands as a monument to the American's victory at Trenton, in 1777;—dearer it is to the seventy tribes of Indians assembled here, who have come to grasp the opportunities open to every other class or race of people in the land.

No one can visit Carlisle without coming to the conclusion that it is maintaining the standard set for the enlightenment of the Indian race. To my mind, it stands as the beacon light of the American Indian's advancement. Situated as it is among educated Christian people, environment has done much to broaden the experience of the Carlisle student since its establishment in 1879.

It is this environment under the Outing System that has brought before the Indian possibilities of a better, higher life. This system which has done more to elevate the sons of the forest than all other methods combined, has furnished a wonderful impetus toward the advancement of a dependent people. The best evidence of the progress of the Indian is, that we cease to hear the brutal remark which only a quarter of a century ago was on the lips of many, "The only good Indian is a dead Indian."

The Outing System has been the main cause of the downfall of this hostility. It has taught people that the savage state of my race can be changed and quickly, by mingling with people of civilized habits. It has taught the Indian that "self-help is the best of all help," and the fruits of it are noticeable throughout the country, wherever a Carlisle student has established himself. It has taught the Indian to be independent; to stand out in the world and face the same hardships, which our white brothers are fighting and to say to the world that we owe her for a living and will pay her by the sweat of our brow.

Commissioner Francis E. Leupp said before the Lake Mohonk Conference a few months ago, "work is the key to the solution of what we call our Indian problem." Twenty-seven years of practice, under Carlisle's Outing System, has shown this to the public and has opened the eyes of some of the lawmakers on the banks of the Potomac to the fact that Carlisle with her outing system is not a failure, but a witness to the Indian's ability to work.

Carlisle is the main trunk line of the so-called Outing System. The Indian's need has called for its branches to be extended to other localities. It has gone to the various Indian schools of the West and when the environment has furnished good homes, its results have been successful. It has been tested on older men in the South-western section of our country under the generalship of a Carlisle graduate, our Chas. B. Dagnette, formerly our outing agent for a short time. He has placed them on the railroads, the beet farms, in the mines and the irrigating ditches as laborers. Notwithstanding the competition of foreign laborers, they have proved themselves worthy of the employment and have demonstrated to the people at large that not a better spirited nor a harder worker can be found under the realm of the Stars and Stripes.

The tale of Indian barbarism is a thing of the past. You hear not of Sitting Bull, Geronimo, or Red Cloud on the war-path, but you do hear of more highly cultured men, matured by this humane system, such as the Gansworths, Sickles, the Wheelocks, Three Stars and others. They are true men. They have broken down the barriers between the white man and the Indian and have become an honor to the country, to mankind and to God.

From the lighthouse of Carlisle, the Outing System has flashed bright rays that

have gladdened the face of the vast West and has brightened the future of the wronged and neglected Indian. It has suggested ways for his salvation and gradually the so-called Indian problem will be solved, the agencies abolished, the annual Indian appropriation discontinued, the Indian Bureau a thing of the past, and the Indian taken into the body politic as a citizen. There will be no Indians as a race, only American Citizens.

## SOME CUSTOMS OF MY PEOPLE

(CARL SILK)

In the minds of some historians, there is an unsettled question, whether the Indian was ever a religious man. Had they studied the Indian himself more carefully, they might have had a better idea of his religion. Since Christianity was introduced among the Mandans and the Gros Ventres, less than half a century ago, their religious customs have changed.

The only denominations in the reservation at Fort Berthold, are the Catholic and the Congregational. The membership of both together constitutes over one half of the Indians, and is increasing every year. I do not know when the Catholic Mission was established, but there have been many changes in the priests since I have known about them. About thirty-one years ago, the Rev. C. L. Hall came to the reservation and established a permanent Congregational Mission School for the people. There are several Congregational churches, in different parts of the reservation, established through the influence of Mr. Hall's Mission.

The early religion of the Indians was like that of all primitive people,—that of Nature-worship. It was the general belief among all tribes, that there is one supreme Being working through nature for the good of man. They believed that to certain animals He gave certain powers which are denied to man, and for this reason the Indians respect them as gods and often imitate them, believing that success in any undertaking is due to them.

It is still believed that some of the works of the Medicine Man are superior to those of the physician, because all the spirits are working with him and he insists on the exclusion of all medicines but his own. With all these beliefs, the Indians do not reject Christianity. Many believe that the white man's God is the same as their Great Spirit and they often attend services at Easter and Christmas, but they hesitate about joining the church.

The teachings thus learned are kept in view when a choice is made for the child's name. After it is ten days old the baby is named in a ceremonious manner by some prominent man or woman of over fifty years, so that it would have a long and successful life. It is considered unwise to name the child contrary to the established customs. In giving its name, the old man takes the child and names it after one of his gods or a part of its body, color or manners. If one of his gods is a buffalo, he would name the baby "Buffalo Tail" or "Running Buffalo;" If an eagle, he would name it "Spotted Eagle." If the child is a girl, she is given a name from the plant or animal kingdom, which is considered female, such as the creeping animals or small animals in the water; or she may be named the same as the boy, with the word woman after it; thus the girl may be called "Otter" or "Buffalo Woman." Sometimes a Christian name is given while at home by educated fathers and mothers, but most children receive their Christian names when they go to school. This is how the names John Spotted Eagle and Clara Otter are derived, either from their own or their father's name. The first name given to a child is not, necessarily, the only one he receives during life. When he has done some good deed, or has been brave, he is given another name, that of some prominent warrior or some enterprising man, as "Long Bull," "Spotted Elk," and "Two Shields." There are many funny names among the Indians, such as "Thief" and "Sets-the-Prairie-on-fire." With his consent, such a name is given to a person, whose distant relative (usually an uncle) has done such a thing. Many names are

incorrectly recorded for the government because the interpreters do not exactly understand the meaning; for example, we have a man named Paditska Hopash which means "Sacred Raven" in English. The interpreter may have been a little timid about using the word sacred and not knowing the name for raven, which is so much like a crow, he gave the name as meaning "Medicine Crow." There have been many other similar misunderstandings.

The religious beliefs have been more or less practiced in the dances, but since the missionaries have taught different principles, the dances have gradually lost their religious significance. At home every year, on the Fourth of July and at Christmas time, the Indians celebrate with dances. The people make preparations long before the time, choosing a suitable place and raising money to buy provisions. In the meetings, no special rule of procedure is followed, but the matter is discussed by the committee of the whole. There are certain persons considered as officers of the dancing organization; the drum keeper; the feather-tail owners, half a dozen or more in number; two whip-owners; the four announcers and four men, each having a bass-drum rod, sometimes used to stick in the ground for the drum to rest upon. The women also have their organizations and their own officers, the drum keepers; two whip-owners; two women each wearing a decorated weasel bonnet; the man announcer, and two women, each carrying a staff decorated with otter skin, feathers and ribbons. The drum-keepers are the leaders of the organizations, the one in the men's party having the most authority. These officers usually put in more money than the rest and as an executive committee, they plan for the occasion with the assistance of the older people. The officers are changed every year on the fourth of July, and their badges of office are given to another set of persons, who are in some way related to the former leaders; thus, the drum-keeper gives his drum to his nephew with the usual ceremonies, and the woman whip-owner gives hers to her niece. As a pledge that they will be faithful to their duties, the newly appointed officers give to the retiring ones, valuable articles, such as blankets and horses.

About two or three days before the time, the people camp around the dance hall to make preparations. When the day arrives, the American flag is hoisted over the selected place. The announcer calls the people together, insisting on promptness and on a fine for every person who is late after he has been around the camp four times. If they are all in before he returns, he himself, puts in the amount which he demanded from each person, usually about fifty cents or one dollar. The music is furnished by the choir composed of ten or more experienced men, generally sitting around the base drum, each having a light drum-stick. One or two may have long sticks wound around with sleigh bells, and while others are beating the drum, they are stamping on the ground or floor, keeping time. There is no harmony in Indian music and only the melody is sung, accompanied sometimes by the women who sing an octave higher. In a certain dance or change in the same, every song ends the same, the dancers always stopping with the last beat of the drum. The whip-owners usually take their seats at each end of the row, and if, when the song is started the dancers hesitate, it is their duty to lash them. The whip is made of a carved wooden handle, fancifully decorated. The raw-hide lash is usually wet beforehand so that it does little or no harm. The feather-tail men perform their ceremonies, accompanied by the choir, before the meal is served. They kneel with the feathers five feet away in front of them, whooping and raising their hands towards the feathers. When the song is changed by the choir, they immediately rise, take their feathers and dance around in a circle several times and end by dancing backward and forward in front of the refreshments, then one of them finishes the ceremony, while the choir sings a special song. The refreshments are served after this, but are not eaten until a signal is given. After the banquet is over the dancing continues until finally the choir sings the closing song. Then a chosen man dances alone and mak-

ing a signal to go out, takes the lead and all follow him.

This dance which I have described, was introduced among the Mandans and Gros Ventres about twenty-five years ago by a tribe from Devils Lake. It has been adopted by most western tribes, especially those of Siouxan blood, and is known by various names among them.

My people had many different kinds of dances such as fox, dog, bull and tomahawk and some of them had a religious meaning, as had the sacred games of the ancient Greeks. These dances, however, came to an end after the introduction of the one described which has an amusing, rather than a religious character. The Indian dancing has now the same significance as the dancing of the waltz and the quadrille. The dancing, as well as the smoking of the pipe, is not now regarded as religious,—no more religious than the saluting of the colors, or the uncovering of the head when the "Star Spangled Banner" is sung.

At the dances, the Indians give away many articles to one another, especially to the visiting tribes,—horses, fine blankets, buggies and other things of great value, and this liberality causes much of their poverty. The Government, recognizing this fault of the Indian tries to teach him how to save, by forbidding him to give away property issued by the Indian Department.

The authorities at the agency forbid dancing except on holidays, even then permission is given with more or less debate, realizing that it might hinder the Indian progress. The younger ones are beginning to realize the necessity of being economical in time, as well as in money, and finally the Indian dance will be simply recreation after the day's work is done, just as all people have their amusements.

The old customs, and religious rites of my people ought not be forgotten, but as all other races have done, the Indians will naturally abandon all the old ways of living, when they grasp better ideas as they progress in civilization.

## Geronimo No Menace

Geronimo, one of the Indians who took part in the inaugural parade, asked the President to release him from his imprisonment at Fort Sill, Okla., and to allow him to go to his old home in Arizona. The President refused the appeal, and the papers in general said he did right. They intimate that if the old Apache should get back to his ancient haunts he would start a blaze of revolt among the red men of the frontier, and he would have a rising again resembling those in which Red Cloud, Sitting Bull, Geronimo himself and other Indians participated in various parts of the West in the years gone by.

Those newspapers are astray. The red men are all on the reservations now except those who are wearing white men's clothes, talking the white man's language and living the white man's ways on farms or in towns. And the number of the latter is far greater than is popularly supposed, and it is increasing faster than most people realize. Moreover, Geronimo himself is in the neighborhood of 80 years or over. All his associates of a score of years who are still extant are in the sere and yellow leaf. They would much rather eat and sleep than fight.

There would not be the slightest danger in letting Geronimo go back to his old stamping ground. He would find the region so transformed that he would be apt like Dickens' jailbird of long ago, to be knocking at the door of the prison house for readmission before he had been out in the world many days. The Arizona which had only 30,000 or 40,000 inhabitants when he was leading Crook, Miles and others on wild chases through the mountains and across desert, has 150,000 people now. The locomotive is running along his old trails.

Miners have blotted out his camping sites. Towns have sprung up on his battlefields.

The Arizona of 1905 would be far more alien to him than is Fort Sill. He would be as harmless along the Gila, or among the territory's mesas and mountains, as he was at the St. Louis Worlds Fair in 1904, or as he would be at Coney Island or on the Bowery today. President Roosevelt could afford to give an unlimited ticket of leave to old Geronimo.

**Dr. Oronhyatekha's Death**

Canada's most remarkable Indian and in many respects the most eminent red man the American continent has produced has been gathered to his fathers. There have been many Indians whose names will go down in history, but as a rule they were celebrated for their prowess in savage warfare rather than for their attainments in the arts of peace and civilization. Pontiac, King Philip, Theyendenaga (Brant), Red Cloud, Sitting Bull, Geronimo—these are names which from early colonial times to the very recent past struck terror to the hearts of hardy colonists or frontier settlers. They are names of men great as savage chieftains, as barbarous war lords, and every school-boy is familiar with them. But the splendid abilities of these men, unfortunately for them and for the aboriginal races they command, were expended in the theater of war. The walks of peace have been illuminated by few men of the Indian race. One of the most striking of these is United States Senator Curtis, of Kansas—and he is but a quarter-blood. All things considered, therefore, perhaps it is not too much to say that in the death of Oronhyatekha there has passed from earth the American Indian most distinguished in the ways of civilization.

The sudden death from heart failure of Dr. Oronhyatekha, supreme chief ranger of the Independent Order of Foresters, at Savannah, Ga., Sunday, the 3d inst., came as a profound shock to the thousands of members of that order throughout Canada and the United States, and his passing will be greatly deplored all over the world where the great fraternal order is known. Deceased had been suffering from heart trouble for many years and overwork had told considerably on his health. He went to Savannah in January last in the hope of recuperating.

Oronhyatekha was a man of marvelous gifts as an organizer, and the Independent Order of Foresters under his magic touch has grown to be one of the greatest and most powerful organizations in the world, having hundreds of thousands of members in the leading English-speaking countries and a surplus of many millions in its treasury. This giant work is admitted to be due mainly to the great foresight, splendid judgment and magnificent organizing ability of the great Mohawk chief.

Oronhyatekha was of pure Indian blood and was born August 10, 1841, at the Six Nations Reservation near Brantford, Ont.

His English education began in the industrial school connected with the reservation near that town. Afterward he entered the Wesleyan Academy at Wilbraham, Mass., where he made a brilliant course. Notwithstanding the fact that he had to work after school hours to support himself, he generally stood at the head of his class, and at his final examination took the maximum number of marks in various subjects of study. For a year after leaving this institution he taught school among his own people near Brantford. He then entered Kenyon College, O., where he remained for three years, afterward studying medicine at Toronto University.

While he was at the later institution in 1860 the Prince of Wales, now King Edward VII, visited Canada and young Oronhyatekha was selected by the chiefs of the Six Nations to present an address to his royal highness. The impression he made on the prince and his party was so favorable that the young Indian was invited to continue his studies at Oxford, Eng., which he did under the care of the prince's physician Sir Henry Acland.

Returning to America, Oronhyatekha began the practice of his profession at Frankfort, Ont., near Belleville, and was elected first secretary of the Hastings County Medical Association. He afterwards practiced at Napanee, Stratford and London, Ont. While in the latter city he was initiated into the Foresters and he rose rapidly to the position of chief executive, and at the time of separation in 1881 was elected to the office of supreme chief ranger, which he has held ever since. He took up his official residence in Toronto when the executive offices of the order were established in that city in 1889. The growth of the order has been phenomenal under his guiding hand.

He was a Free Mason, a Good Templar and an Orangeman, and in all these organizations he held very high rank. He was president of the Union Trust Company, Limited, and had traveled extensively over the leading countries of the world, establishing courts of the I. O. F. He was admired everywhere for his ability and generalship. His loss to the I. O. F. will be almost irreparable.

**Promptness and Thoroughness**

It is an old maxim, but it is nevertheless a true one, that "what is worth doing at all is worth doing well." If you wish to make a success of anything you must throw your whole soul into the work. To be prompt and thorough in whatever line of business you may engage, is one of the things which every young man should learn. It's as necessary to be prompt in business affairs as it is to have a perfect character. Some men exact implicit promptness in business, but others are satisfied if their help is reasonably so. In business much depends on the promptness in which orders are filled and obligations are met. The concern that has a reputation of that kind has a prestige that brings in many an unsolicited order. It is an unpardonable mistake for a young man to allow himself to ignore the importance of being prompt. There are degrees of promptness which we are familiar with: The man who is always ready on the moment stipulated, and the man who is always ten or twenty minutes late. The one who is prompt wins the approbation of those around him, but the one man who is not causes considerable unnecessary annoyance. Some years ago the writer knew two boys who started to learn the same trade.

The one eagerly read everything he could get hold of relating to his chosen occupation, making mental reservation of anything bearing on the subject. "Why," said he one day smiling, "I work at the trade during the day and dream about it at night." The other boy was just as honest in his intentions, but somehow it seem impossible for him to apply himself, simply because he was waiting for the clock to tick off the hour that would denote the time when could meet his chums and, as he called it, "have a good time." The first boy, the one who worked hard and became a master of his trade is today at the head of a large and prosperous business, while the second boy works for him, packing and delivering what the other men make. Thoroughness is not essential in any vocation you may follow. It is the stepping stone to success in all lines of business.

Boys, if you want to stand at the head of a profession you must apply yourselves and be thorough in all you do, or you will have to go through this world cleaning up after the other fellows, or driving the delivery wagon for the one who started on an equal footing with you when you were boys together.—*The Glenwood Boys.*

**Fate of a Talebearer**

There was a clerk who spat and a stenographer who told in the Department of Justice. The clerk spat by habit, and scorned the signs hanging around on the walls reminding him that it was not only unhealthful to expectorate on the floor, but was also forbidden by the rules of the District board of health. Also the clerk scorned the protests of the stenographer, who being a nice man, one who does not eat tobacco and has no imperative need to spit, objected bitterly to the habit of his fellow-servant.

At last, realizing that his protests were in vain, the stenographer told. But instead of telling his superiors in the Department of Justice, he wrote a formal letter to the tuberculosis commissioners of the District. Shocked that such a flagrant violation of the law could be going on unchecked it the Department of Justice, the tuberculosis commissioner descended in a body upon Attorney General Bonaparte. They told on the stenographer who had told on the clerk who spat. Thereupon Mr. Bonaparte dispenses justice on the spot. He discharged the clerk who spat, in violation of the District law. And then, that justice might be evenhanded, he discharged the stenographer who told, not for telling, but for telling the wrong people.

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## LOCAL MISCELLANY

## Items of Interest Gathered by our Student Reporters

[All items preceded by an arrow found in the columns of the paper are furnished by the pupils and published, as nearly as possible, just as they were handed in]—ED.

- Louisa S. Soldier is preparing for a western trip in June.
- Clara Smith and Estelle Ellis had a nice little ride with Major.
- Annie Minthorn, of the class of '06, is among the many visitors this week.
- Wm. Nawashe reports having a good time while he was at Atlantic City.
- The stage was nicely decorated with plants and flowers on Easter Sunday.
- The farm boys are now getting busy, ploughing at the lower farm this week.
- Rueben Sundown was elected captain of the Young Chiefs base ball team.
- Thomas King who was in the hospital for several weeks is now going to school.
- Whispers all over the grounds are heard among the pupils. Are you going to get promoted?
- Mr. Genus Baird, who is working in Philadelphia, was a visitor on the grounds last Sunday.
- Fritz Hendricks gave the Junior class a very interesting talk concerning his base-ball trip.
- Mrs. Frank Jude has gone to her native home at California on a visit. We hope that she may have a pleasant trip.
- A letter has been received from Mamie Cooke. She says she is glad that it is spring so she can play out doors.
- The second base-ball team defeated the Young Chiefs last Saturday, by the score of 5 to 6.
- Laura Bertrand went home the other afternoon. Her friends were very sorry to see her leave.
- After commencement, on the 8th of April, the first party will go out in the country for the summer's work.
- The boys and girls in "Priscilla" Opera had a flash light taken last Friday. It came out unusually good.
- The farmer boys are thinking about electing a new captain for their baseball team as they never had a game yet so far.
- A record has been made by Edward Sorrell in our new bowling alleys. His record is 212. Let us all try and break it.
- Jackson Saunooke has written a letter to one of his friends here, in which he says he is getting used to the western styles.
- Miss Gaither is looking forward and expects to have good country homes for the girls that are going out with the first party.
- In a letter to a friend William B. Jackson, a former student, says he is getting along nicely at his home in Michigan. He wishes to be remembered to his friends.
- The Juniors have been cleaning house during last week. They all wish to leave a clean house so that the Sophomores will be able to study harder.
- Genus E. Baird graduate of '02 class, is the proud father of a fine chubby boy; who arrived at the home of Mr. and Mrs. Smith, 232 North College St, on the 25th of last month.
- The dress making department in the sewing room are very busy just now making dresses for those who are going out to the country in the near future.
- Mae Rogers left for her home in Oklahoma last Saturday, much to the regret of her friends who will miss her pleasant ways and smiling face.
- The boys of the Sophomore class are proud of the showing the girls made against the Junior girls last Monday evening in a basket ball game. Keep it up girls.
- The principal actors of the Comic Opera "Priscilla," had their pictures taken on Monday afternoon, dressed in the full glory of the name.
- There being no Social Saturday evening, Miss Hill and Bowersox invited Olga Reinken and Vera Wagner to see the Easter display. They report having spent an enjoyable evening.
- The girls were asking each other last Sunday "Whose egg did you get?" Some girls answered back and said "Hen's egg." They wanted to know whose name was on the egg.

→ The printers were busy as bees, finishing the commencement programs.

→ Ask our famous pitcher Garlow, who tried to knock him out of the box.

→ Some of the base ball boys saw Adelia Jenese, at Atlantic City, last Saturday.

→ Daniel La Mere is working in the clothing room now and he says he likes his work very much.

→ Alex. Raymond, who went home on account of poor health, wrote to one of his friends and says he is getting along nicely.

→ The vocal duet by Manus Screamer and Louis Chingwa was enjoyed by the students at the Sunday evening meeting.

→ The Printers made good in the Cross-Country run on Tuesday. Fred Pappan captured a prize and Edgar Moore did likewise.

→ It is regretted that Father Ganss was called away on business affairs and could not be present at Commencement Day exercises.

→ Miss Newman, who has been a girl's matron for several months, has been transferred to Colorado. The girls all wish her great success.

→ The masons are very busy now. They are rushing the work for the Doctor's new cottage, and the contractor is rushing his work on the Hospital.

→ A letter has been received from Roxy Snyder who is out in the country, saying that she likes her country home very much and will remain there for the summer.

→ Joseph W. H. Twin, the famous right fielder for this year, on the return from the Atlantic City trip of the base ball boys stopped at Philadelphia to see his many friends.

→ On the platform at commencement with Major Mercer were the Hon. M. E. Olmstead, Rev. Dr. Grosvenor, Rev. Mr. Diffenderfer, Rev. Mr. Shriner, Rev. Dr. Reed, and Rev. Mr. MacMillen.

→ Mr. Walters sent the morning division of the Sophomores class to the board last Monday morning to do some fast work in Arithmetic. The work was so fast that he was actually suprised.

→ Fred Waterman, former student of this school, was visiting here the latter part of last week and during commencement week. Fred was here about two years ago and he comments on the many improvements made since that time.

→ Mr. Christman, a member of the Junior class of Dickinson College, gave us a very earnest talk on Sunday evening on "The Risen Christ." The school is always glad to welcome the young men of Dickinson College who come to help.

→ Much credit is due our florist, Mr. Hoffman and his boys for the artistic arrangement of plants on the stage for Easter Sunday. The color scheme made it have a very simple but pleasing effect. The entire school enjoyed it.

→ Robert Friday, a member of the class of '09, has accepted a position as a baker at Fort Defiance, Arizona. He expects to leave on Friday to fill his new position. The Sophomores are sorry to lose a member but they all wish him success and may he always live up to his class motto "Onward."

→ THE ARROW regrets to note the death on the 22d of last month, at Tiff City, Mo., of Oscar P. Hunt. Oscar was one of the best center-rushes in the United States, and for many seasons upheld the Red and Gold. He was taken with a congestive chill and after four days of delirium, died as above stated. Condolences are extended to the bereaved relatives.

## Three of a Kind

The Printery loses three of its best boys by graduation this year and they go with the best wishes of all the "typos." Jonas Jackson left for Chicago Ill., to assume a position with the well-known railroad printers Poole Bros., at a good salary. Archie Libby returns to White Earth, Minnesota, to arrange his business affairs and will probably go into business there. Edward Sorrell goes back to Pocatello, Idaho, where he will enter business in partnership with his uncle.

These young men have been good faithful workers and students while at Carlisle, and they will without doubt prove a credit to the institution from which they have graduated.

## At the Art Room

Through the courtesy of Dr. Edward Everatt Hale and Dr. Putman, of Harvard University, Miss Angel DeCora, our art teacher, has a very rare collection of prints on exhibition in her studio of the prehistoric art of the Incas of South America. These prints were collected and published at enormous expense by Drs. Reiss and Stubel, ethnologists and excavators of world-wide fame, and are entitled "The Necropolis of Ancon, Peru." The collection contains about 60 volumes filled with the most beautiful representations of the artistic side of the civilization and industries of the empire of the Incas, in Peru.

These almost unknown Indians of Peru were in a high state of civilization long ere history records their existence, and their designs on tapestries, vases, urns, etc., show the highest class of art.

Through personal friendship and interest in Miss DeCora's chosen profession, Dr. Edward Everett Hale has secured the loan of these volumes from the Peabody Museum of Harvard University.

## The Habit of Contradicting

It is very easy to get into the habit of contradicting and denying the truthfulness of statements made by others.

The "it is" and "it isn't" dialogues in which children so often indulge are foolish, for flat-contradiction never yet established a point in dispute. There must be some positive evidence presented to show the true grounds of contradiction. While the habit may seem foolish in children, yet it is no more foolish than the conversations which often occur between grown people. It is well to refrain from contradicting the statements of others until you have good evidence to produce, showing that you are right. A single ounce of such proof is worth more than tons of mere denials.

Another matter of importance for disputants is to be able to differ without bitterness. Children especially should be taught the folly of becoming angry because others do not think just as they do. All arguments should be given courteously. And as for mere contradiction, which means nothing and proves nothing, let it be omitted altogether.—*Berne Witness.*

## Uncle Sam's New Stamps

The Government of the United States has decided to give up printing its postage stamps. The Bureau of Engraving and Printing in Washington has done the work since 1894 at a loss, which has amounted to considerable each year and has been made up by deficiency appropriations by Congress. The American Bank Note Company has now secured the contract, and its work will be done in the same manner as that which this company turned out before 1894. The main feature of the new printing will be the engraving upon the stamps of the names of twenty-six post offices in the United States which do the largest business. There are 6,000 smaller offices, and the stamps of these will have the names printed upon them. This is done in order to prevent postoffice robberies as it will be impossible to dispose of any large number of stamps with the name of the office printed upon them after a robbery has been committed. An interesting field of collection is opened by this action on the part of our Government. The attempt to gather a collection of stamps issued from every different postoffice in the State or the United States may be made, and in many cases will undoubtedly be successfully accomplished. This form of stamp collecting will naturally take place of postmark collecting, and in many ways is likely to be more interesting and instructive, as it will be the stepping stone to the general collection of the stamps of the world.

→ The usual weekly sociable on last Saturday evening was postponed in deference the fact that it was Holy Week. The students were attending to their religious duties and decided to forego their weekly diversion.

→ Marie Hunter, a member of the to be Junior Class, will soon leave for the country. Marie will keep up with her class by going to school. We, her class mates and friends, wish her success and shall miss her absence.—'09

## Athletics

The base-ball team plays Franklin and Marshall here this week Saturday.

Base-ball boys—Keep up your good work and let's have a base-ball team of the same high standard as our foot-ball team. You can do it if you combine a little head-work with your base-ball ability.

The base-ball boys will be sorry to lose Titus Whitecrow and Joe Libby who graduate this week.

Training table will be started next week for the candidates for the relay team and the base-ball squad.

The track is in poor condition but will be all right after a good rain and when a little more work is done upon it.

The base-ball team should have won both games at Atlantic City with Pennsylvania but as it was it was an even break, and on June 5th there will be a good opportunity to determine which is the better team.

## Won and Lost to Pennsy

The games of base-ball played at Atlantic City on Friday and Saturday last resulted in one game for the Indians and one for Pennsy. The Philadelphia Press has the following:

(INDIANS SCALP QUAKERS 4 TO 3)

Atlantic City, March 29.—The Carlisle Indian base-ball team scalped the University of Pennsylvania at the Inlet Park here this Afternoon in an interesting though rather loosely played contest. For six innings Fennel, Red and Blue's pitcher, held the "Injun braves" safely without a ghost of a hit.

In the seventh, Carlisle opened up with a single by Youngdeer and Twin, coupled by Schrimpsber's timely two-bagger and a hit batsman, netted them three runs, which "iced" the game.

Penn played a good uphill game but was unable to bunch hits off Garlow. Catches by Judd, Corkran and Balenti were among the fielding gems. The same teams play here tomorrow.

Runs earned. Carlisle 1. Two-base hits Schrimpecher Balenti. Left on bases, Pennsylvania 9. Carlisle 4. First base on errors, Pennsylvania 7. Carlisle 4. Struck out, by Fennel 10, by Garlow 7. Sacrifice hits, Libby, Henry, Cockran. Stolen bases, Libby, Henry. Hit by pitcher, Hendricks, Libby. Wild pitch, Fennel. Umpire, Hy Dickson Time, 1.40. Attendance. 2475

PENN DEFEATS INDIANS 3 TO 1

ATLANTIC CITY, March 30.—After being practically beaten, the University of Pennsylvania scored in the eighth inning of today's game with Carlisle Indians at the Inlet Park and then won out in the tenth by scoring twice. The contest was prettily played throughout. Carlisle started off well, Whitecrow pitching grand ball, holding the Quakers down to one scratchy single up until the ninth inning. Twitmire also twirled a steady game.

In the fourth inning the Indians scored two runs on Hendricks' two-bagger, but it was discovered that he had batted out of turn and the runs were not allowed by Umpire Dickson, who declared Whitecrow out.

The Indians tallied in the fourth on a hit batsman, Youngdeer's single, Balenti's sacrifice and a fielder's choice. Penn tied the score in the 8th by a hit batsman, a couple of errors and Judd's sacrifice. The Red and Blue won out in the tenth when Takaki was hit by pitched ball, stole second and came home on Thomas' drive to center, Thomas tallied when Brown singled a moment later.

A sensational catch by Henry in center field was the feature.

Two-base hits. Youngdeer. First base on errors, Pennsylvania 5, Carlisle 1. Left on bases, Pennsylvania 7. Carlisle 7. Base on balls, off Whitecrow 1. Struck out, by Whitecrow 6, by Twitmire 2. Stolen bases. Libby, Brown. Takaki, Thomas, Cockran. Sacrifice hits, Judd, Cockran, Balenti. Double plays, Newashe, Wauseka and Hendricks. Hit by pitcher. Brown. Twin, Twitmire. Umpire, Dickson. Time, 1.45. Attendance. 2800.

→ The Rev. Mr. Diffenderfer, our preacher of Carlisle, addressed the school on what we should do after we leave this Institution. It was very encouraging especially for the Seniors or graduating class.

**INDUSTRIAL CERTIFICATES**

Industrial Certificates showing the completion of the course of instruction in the various industries have been awarded to the following students:

**BAKING**

Robert Friday, Arapaho, Wyoming  
Michael Balenti, Cheyenne, Oklahoma

**BLACKSMITHING**

David Oldman, Cheyenne, Montana  
William White, Digger, California  
Albert Simpson, Arickaree, North Dakota  
John Waterman, Seneca, New York

**CARPENTRY**

William Pappan, Pawnee, Oklahoma  
Paul White, Alaskan, Alaska  
Oscar Naterook, Alaskan, Alaska  
Jefferson Miguel, Yuma, California  
John Farr, Chippewa, Wisconsin  
Paul Dirks, Alaskan, Alaska  
David Guthrie, Alaskan, Alaska  
Warren Jack, Tuscarora, New York  
Cornetta Welsh, Cherokee, North Carolina  
John Godfrey, Miami Indiana.

**HARNESSMAKING**

John Archuleta, Pueblo, New Mexico  
Oscar Raisewing, Winnebago, Nebraska  
Robinson Doxtator, Oneida, Wisconsin

**PLUMBING and STEAM FITTING**

Eli Peazzoni, Digger, California  
William Jackson, Alaskan, Alaska  
Lonnie Patton, Alaskan, Alaska  
Arthur Doxtator, Seneca, New York

**PRINTING**

Archibald Libby, Chippewa, Minnesota  
Jonas Jackson, Cherokee, North Carolina  
Edward Surrill, Shoshone, Idaho  
Thomas Saul, Sioux, South Dakota

**SHOE MAKING**

George Daily Jr., Pueblo, New Mexico  
Fred Cornelius, Oneida, Wisconsin  
William Corbett, Nez Perce, Idaho  
Juanito Pancho, Pueblo, New Mexico

**TAILORING**

George Collins, Piute, California  
Jos. Simpson, Alaskan, Alaska  
Freeman Johnson, Seneca, New York

**TINSMITHING**

Abe Colonohaski, Cherokee, North Carolina

**DAIRYING**

Michael LaClair, Ponca, Oklahoma  
Ray Pedro, Pueblo, New Mexico  
Louis Debeau, Mohawk, New York  
Harry C. Ribs, Ponca, Oklahoma  
Clement Hill, Seneca, New York  
Hewitt Ute, Shoshone, Wyoming

**POULTRY RAISING**

Spencer Patterson, Seneca, New York  
Henry Lawe, Menomonee, Wisconsin

**FARMING**

William White, Digger, California  
Casper Cornelius, Oneida, Wisconsin  
James Brownog, Sioux, North Dakota  
Roger Graystone, Sioux, North Dakota  
Louis Runnels, Sandpoil, Washington  
Ambrose Miguel, Yuma, California  
William Owl, Cherokee, North Carolina  
Lloyd Reed, Cherokee, North Carolina  
Paul Rickets, Delaware, Oklahoma  
Jesse Konjockety, Cayuga, New York  
Cornetta Welch, Cherokee, North Carolina  
Frank Doxtator, Seneca, New York  
Leonard Williams, Seneca, New York  
Ferris Paisano, Pueblo, New Mexico  
Thos. Yellowbull, Rosebud, South Dakota  
Lewis Ray, Pueblo, New Mexico  
James Kawice, Pueblo, New Mexico  
John Kane, Nez Perce, Idaho  
Bede White, Sioux, North Dakota  
Albert Exendine, Delaware, Oklahoma  
William Crow, Gros Ventre, North Dakota  
John Greensky, Chippewa, Michigan  
Charles Hill, Oneida, Wisconsin  
Chas. Honeyoust, Oneida, New York  
Moses Friday, Arapaho, Wyoming  
Olyde Roamechief, Pawnee, Oklahoma  
Henry Knox, Sioux, South Dakota  
John Kennedy, Seneca, New York

**PLAIN SEWING**

Virginia LaRocque, Chippewa, North Dakota  
Rose LaRose, Shoshone, Idaho  
Linda Messowat, Sac & Fox, Oklahoma  
Mary Murdock, Shawnee, Oklahoma  
Rachael Penny, Nez Perce, Idaho  
Murtle Peters, Stockbridge, Wisconsin  
Polly Plentyfox, Arickaree, North Dakota  
Sarah Shaycaw, Chippewa, Michigan  
Elsie Schenandoah, Oneida, Wisconsin  
Stella Skye, Peoria, Indian Territory  
Josephine Smith, Oneida, Wisconsin  
Dora Snyder, Seneca, New York  
Lottie Styles, Arickaree, North Dakota  
Elnora Spring, Seneca, New York  
Clara Spotted Horse, Crow, Montana  
Dora Allen, Alaskan, Alaska  
Ida Baker, Winnebago, Nebraska  
Rosa Bald Eagle, Sioux, South Dakota  
Laura Bertrand, Pottawotomie, Oklahoma  
Bessie Charley, Peoria, Indian Territory  
Martha Cornsilk, Cherokee, North Carolina  
Mary Darden, Chittamache, Louisiana  
Maggie Delorimere, Mohawk, New York  
Margery Flammring, Chippewa, Minnesota  
Mary Gates, Sioux, North Dakota  
Virginia Gaddy, Delaware, Oklahoma  
Josephine Goodiron, Sioux, North Dakota  
Ellen Grinnell, Gros Ventre, North Dakota  
Shela Guthrie, Sac & Fox, Oklahoma  
Etta Hattywinne, Nez Perce, Idaho  
Lizzie Hayes, Nez Perce, Idaho  
Julia Jackson, Crow, Montana  
Elmira Jerome, Chippewa, North Dakota  
Texie Tubbs, Cherokee, Oklahoma  
Lysta Wahoo, Cherokee, North Carolina  
Minnie White, Mohawk, New York  
Lizzie Wolfe, Cherokee, North Carolina  
Teresa Brown, Mohawk, New York  
Lapollie Cheago, Pima, Arizona  
Lucy Coulon, Oneida, Wisconsin  
Nancy Delorimere, Mohawk, New York  
Olive Wheelock, Oneida, Wisconsin  
Zoa Hardin, Pottawotomi, Oklahoma

**DRESSMAKING**

(Includes Plain Sewing)

Savannah Beck, Cherokee, North Carolina  
Maggie Cadotte, Chippewa, Wisconsin  
Josephine Charles, Oneida, Wisconsin  
Melissa Cornelius, " "  
Margaret Freemont, Omaha, Nebraska  
Sarah Isham, Chippewa, Wisconsin  
Dora LaBelle, Sioux, South Dakota  
Elizabeth LaRocque, Chippewa, North Dakota  
Elizabeth Penny, Nez Perce, Idaho  
Hattie Powlas, Oneida, Wisconsin  
Grace Primeau, Sioux, North Dakota  
Mary Redthunder, Sioux, South Dakota  
Minnie Rice, Piute, Utah  
Elizabeth Walker, Alaskan, Alaska  
Stacy Beck, Cherokee, North Carolina  
Nannie Saunooke, " "  
Phoebe Doxtator, Oneida, Wisconsin  
Susie Whitree, Seneca, Indian Territory  
Frances Ghangraw, Walla Walla, Oregon  
Josefa Maria Manjares, Pitt River, California

**HOUSEKEEPING**

(Including care of house, cooking, laundering)

Annie Bearing, Arapaho, Wyoming  
Alice Denomie, Chippewa, Wisconsin  
Margaret Freemont, Omaha, Nebraska  
Lizzie Hayes, Nez Perce, Idaho  
Julia Jackson, Crow, Montana  
Susan Littlefield, Arapaho, Wyoming  
Elizabeth Penny, Nez Perce, Idaho  
Grace Primeau, Sioux, North Dakota  
Mary Redthunder, Sioux, South Dakota  
Leila Schenandoah, Oneida, Wisconsin  
Elsie Schenandoah, " "  
Stella Skye, Peoria, Indian Territory  
Lousia Standing Soldier, Sioux, North Dakota  
Lottie Styles, Arickaree, North Dakota  
Essie Valley, Shoshone, Nevada  
Lizzie Wolfe, Cherokee, North Carolina  
Lucy Coulon, Oneida, Wisconsin  
Nancy Delorimere, Mohawk, New York  
Rachel Long, Cherokee, North Carolina  
Sarah Mansur, Sac & Fox, Oklahoma  
Nancy Redthunder, Sioux, South Dakota  
Felicitia Romero, Pueblo, New Mexico  
Nannie Saunooke, Cherokee, North Carolina  
Izora Tallehief, Seneca, New York  
Winnie Turtlehead, Gros Ventre, North Dakota  
Elizabeth Webster, Oneida, Wisconsin  
Phoebe Doxtator, " "  
Frances Ghangraw, Walla Walla, Oregon  
Vera Wagner, Alaskan, Alaska

**COOKING**

Frank Godfróy, Miami, Indiana  
Lloyd Reed, Cherokee, North Carolina  
Foster Schanandore, Oneida, Wisconsin  
Benjimen Seonia, Pueblo, New Mexico

**TALENTS**

Baccalaureate Sermon to the Class of 1907, by the Rev. George M. Diffenderfer, Chaplain, delivered in School Chapel, Sunday afternoon, March 31st, 1907.

(Luke 19:20—"Lord here is thy pound, which I had laid up in a napkin.")

This is taken from the familiar parable of the nobleman who went into a far country to take possession of a kingdom. He entrusted his goods to his servants, giving to each of them a pound, saying, "Occupy till I come again." Charged with the duty of dealing with their lord's money. Multiplying by the using. It is significant to note that the word in the original which is translated napkin, is the same elsewhere translated, cloth to wipe off perspiration. "Sweat-cloth," or handkerchief. It was the idle use to which it had been put, that caused condemnation to be brought down upon the head of the poor fellow. With striking simplicity the truth flashes across our minds that Jesus wished to say to us, that this is an unimproved trust which is wrapped up in a cloth, and should have been used to wipe off perspiration.

Wherever neglected talents are found we can rest assured that the sweat-cloth has not been used for its intended purpose. The Bible teaches, "by the sweat of thy face shalt thou eat bread." This is the law for all fruit to be sweet to human taste.

The truth of this picture set in a frame of the years of your training, and colored with golden opportunities which open up before you today, seems suitable for our attention at this particular time. I doubt not but that you have set your ideals high. You have visions and longings for success in your life. But I want to call your attention to this fact in the beginning of our discourse, that it is important to join:

*Perspiration with Aspiration.* One of the sad and bitter experiences here at Carlisle is that we hear of ex-pupils and graduates, who are so-called "failures." Such as do things which are a disgrace to the name of Carlisle, and disregard the patient earnest training and admonition which their instructors have given them, by living shameful, worthless and indolent lives.

Not only this but they sometimes do nothing that is at all worthy of the endowments and capabilities which are theirs. I believe that the reason for this often is that they have lofty notions about what the world owes them, and the government owes them and not a very clear conception of

what they owe the government and the world and Carlisle School.

Let us look at a few principles which are taught us by the text. Principles which it is well for us to remember on life's work.

*A—Each one has a trust to improve.* To each of us given some gift or power to be used. We are like individual ships built for the great ocean of eternity, freighted with a cargo of life which no other ship can carry. And the first trust which is ours, is *Capital for enlarged service.* Not just to have it, but to have it for a purpose. Jesus said the pound is for what can be done with it, that will make the world better, happier and richer. Sometimes when we have finished our course here we think now that is all we need. We have been trained in some of the elementary branches of the English language, we have been led to see things as our white brethren who have had centuries of training back of them, and civilization, that we have been trained in some useful trade or occupation and have been taught some of the principles of Christian religion. This we say is our pound entrusted to our care. All we need to do with it is to see that it remains unsoiled, so we lay it away in the napkin. Because we do nothing which reflects adversely upon our training here in the school, are not guilty of any wrong-doing, therefore we have used the talent aright. Jesus said, it was the unproductiveness of the talent that defeated its purpose, and the very end of the gift. The barren fig-tree encumbered the ground and brought its possibilities to nought. Every one of us starts with an abundant capital. Not all have the same amount or degree but all have a liberal supply. There must however be fidelity to what is given. In the parable the one pound if rightly used might have opened ten city gates, or at least five, it seemed so small but might have been enlarged to great dimensions if used in His name.

Angels may have duties to perform among the heavenly worlds, but there can be no greater beauty nor loftier meaning in what they do than what may be done here by us, if we are but faithful to our trust.

Young friends of the of 1907 do not forget that you have a large stock in trade, a splendid capital. This is given to you to enlarge, use and develope, not simply to keep clean.

We want to hear from you. Carlisle expects to hear good things about you and your work. We look for you to do something. Let your napkin be used to wipe off the sweat from your brow, as you push upward and forward along the lines you have been taught in.

This suggest another thought of the text.

*B—Life's Blessedness is in its Using.*

Marble dug out of the quarries in Tennessee, is distinctively Tennessee marble. That which is taken from the New-Hampshire and Vermont quarries is different, and that which is imported from Italy is again different, from both. Some has a different grain, and texture and is capable of more highly polish than others. So the iron ore taken from the Virginia and Gordon mines in northern Minnesota, is richer by far than that which is dug out of the hills of Pennsylvania. Likewise your original talents are not all alike. They differ in degree and kind. But your course here does not complete your improvement and enlargement of whatever that talent may be. Just as soon as you cease to develope your talents and powers you will fall behind the procession. You can take a fresh young tree and plant it, and the warm sunshine and the spring rains and the fanning breezes will eventually make it a large, great tree. You say yes, but the growth is from within. There is enough faintheartedness, and love of ease in every one of us, for a desire to sit down and wait for something to turn up. Waiting for something to happen, rather than to make it happen.

Using life is blessing it. But it must be used for some high and noble purpose. There is such a thing as wasting our enegy. There is danger today that young people will waste their strength in the mad chase of the will-o-the-wisp of fortune and ease. The whole life may be spent in the fruitless chase, and at the end when we reckon with God nothing has been accomplished.

Demothsenes the great Grecian orator spent days and weeks along the seashore

with the mighty deep rolling at his feet with its deafening roar, and the little pebble under his tongue so that he might overcome the impediment in his speech, and became the great orator of his age. The great artists Angelo and Raphael whilst they had talent persevered through trials and difficulties until they won at last. No one ever climbed to heights of glory or left a legacy worth while by wrapping up their talents in an unsoiled napkin.

*C—But Why Occupy?*—Strange is it not that it should not have been made easier? Sometimes we think it rather hard that necessity should be laid upon man. But God's wisdom becomes manifest when we realize that it all aims to develope the character of man. We are unlike the tree, or the brute, or the machine. Man has capabilities of being trained upward into the image of God. The energy which is expended in work, is an expression of faith. Faith in God and faith in self. Lord Brougham said; "The word impossible is the mother tongue of little souls." But faith accomplishes things, and strengthens the sinews. Faith brings your soul and mine into happy harmony with the universe. Life is activity. Harmony is activity. Order is activity. Harmony is activity. "God worketh hitherto," and the universe is the rhythm of a ceaseless activity. Worlds, thousands and thousands of them, hurry along their great orbits or spin upon their axes. The seasons move ceaselessly on. The rivers never stop. The sun lifts the vapor from the sea, and the clouds like never resting chariots carry them over broad continents. The sap pours into the trees and they add their annual layers of woody fibre to the trunk. Millions of seeds are bursting and hastening to cover the fields with grass and grain. If we could catch the strain of eternal music the sound of never ceasing activity, would reveal to a symphony of an infinite working. The divine music of labor and life.

Now young friends, members of the class of 1907, your place is awaiting your work. Whatever of powers you possess you may employ. Lift up your eyes and behold the fields open before you! Open your ears and you can hear the many voices call from every side. Work hard!! Work long!! Work faithfully!! The world needs you!!! Your race needs you!!! Carlisle needs you!!! The Government needs you!!! God needs you!!!

In Haquette's painting of "The Rescue" we see along the raging sea lashed into foam with waves running high, and the black dull laden storm-cloud overhead, along the high rocky promontory with its perpendicular wall of rock like a sounding board for the agitated heaving mighty deep.

A dozen men have launched the life boat, and manned it; their brawny arms exposed to the sun as four of them grip the oars like a vise and they pull valiantly together to make the little boat go forward. Their dark faces over which they have drawn their oil hats are set and determined.

At the bow stands one whose keen eye and trained vision detects the least sign and mark of danger along the shore. The captain gives his orders in a clear and distinct tone of command. The sixth man leans out far across the side of the boat as he swerves her from left to right with the motion of the helm. Why this daring? This double daring you ask? Why this risk of life in that strong sea? Why? Do you see thru the spray and mist as it arises from the line of breakers a large dark object? It is the hull of large ocean greyhound, which has struck upon a reef. All night long she has sent her rockets and signals of distress. On board are several thousand fellow-beings in danger of a watery grave. This is the reason why they are off to the rescue.

An artistic conception you say, but the secret of a true human life. Helping others is the law of life.

There are thousands who need your help among your people. There is a life boat ready for every one of us.

You and I must man it. But depend upon it, there is going to be a struggle. We may be caught in the storm of adversity. But let us pull away, and use the "sweat cloth," for perspiration must go with aspiration.